

Q. [ ] 안에서 문맥 상 알맞은 어휘를 고르시오.

어휘선택(문제지)

1. p34-Gateway

Considerable work by cultural psychologists and anthropologists has 1[concealed / shown] that there are indeed large and sometimes surprising differences in the words and concepts that 2[different / universal] cultures have for describing emotions, as well as in the social circumstances that draw out the expression of 3[ordinary / particular] emotions. However, those data do not actually show that different cultures have 4[different / identical] emotions, if we think of emotions as central, neurally implemented states. As for, say, color vision, they just say that, despite the same internal processing architecture, how we interpret, categorize, and name emotions 5[varies / vanishes] according to culture and that we learn in a particular culture the social context in which it is 6[inappropriate / appropriate] to express emotions. However, the emotional states themselves are 7[likely / unlikely] to be quite 8[inherent / invariant] across cultures. In a sense, we can think of a basic, culturally 9[universal / particular] emotion set that is shaped by evolution and implemented in the brain, but the links between such emotional states and stimuli, behavior, and other cognitive states are 10[plastic / rigid] and can be modified by learning in a(n) 11[vague / specific] cultural context.

2. p36-no.01

Nobody has to teach a child to demand 12[unfair / fair] treatment; children 13[accept / protest] unfairness vigorously and as soon as they can communicate. Nobody has to teach us to 14[adjust / admire] a person who sacrifices for a group; the admiration for duty is 15[unique / universal]. Nobody has to teach us to 16[abrogate / disdain] someone who betrays a friend or is disloyal to a family or tribe. Nobody has to teach a child the difference between rules that are 17[moral / mortal] — "Don't hit" — and rules that are not — "Don't chew gum in school." These preferences also 18[emerge / disappear] from somewhere deep inside us. Just as we have a natural suite of emotions to help us love and be loved, so, too, we have a natural suite of moral emotions to make us 19[approve / disapprove] of people who violate social commitments, and approve of people who 20[undermine / reinforce] them. There is no society on earth where people are 21[criticized / praised] for running away in battle.

3. p36-no.02

In a recent presidential election, one of our local comedians <sup>22</sup>**[compiled / complied]** a list of all the recommendations being made by both the Democratic and Republican candidates for the presidency. He then <sup>23</sup>**[switched / swept]** them, and asked committed Democratic and Republican supporters about them. Democratic voters were told their candidate thought the American military needed to be <sup>24</sup>**[strengthened / straightened]**, the national borders more tightly controlled, and voter identification efforts <sup>25</sup>**[weakened / strengthened]**. As for those committed to the Republican candidate, he questioned them about their support of their candidate's (supposed) statements <sup>26</sup>**[undermining / underscoring]** the need to <sup>27</sup>**[extend / expand]** national health care, create a more equitable tax system, and <sup>28</sup>**[decrease / increase]** the minimum wage. In every case, the supporters did not question the <sup>29</sup>**[veracity / guile]** of the list. <sup>30</sup>**[As a result / Instead]**, they began <sup>31</sup>**[justifying / denying]** their candidate's positions. It was as if it did not matter what the facts were; once they had made up their minds who they were voting for, their job was to <sup>32</sup>**[support / supply]** him, not question him.

4. p37-no.03

You may believe that all forms of <sup>33</sup>**[negative / positive]** thinking are unnecessary, extreme, and irrational. Nothing could be <sup>34</sup>**[closer / further]** from the truth. Quite often, you might unpleasant, tragic, and upsetting events in your life that you believe to be <sup>35</sup>**[positive / negative]**. As result of these beliefs, you experience <sup>36</sup>**[terrific / unpleasant]** emotions. If you are perceiving a situation <sup>37</sup>**[roughly / accurately]**, your distressing emotions will serve a(n) <sup>38</sup>**[useful / useless]** function for you. For example, if a close friend has died and you are extremely sad because you miss your close relationship, crying, grieving, and sadness will <sup>39</sup>**[allow / alleviate]** you to work through the difficult situation and <sup>40</sup>**[incorporate / disperse]** it into your experience so that you can move on with your life. Only when the thoughts take on an unrealistically <sup>41</sup>**[affirmative / negative]** and distorted quality (e.g., "my life is over because my friend is gone; the same fate will soon befall me; I have nothing left to look forward to in my life") is it <sup>42</sup>**[unlikely / likely]** that you will experience emotions and behavioral reactions that are dysfunctional and self-defeating.

5. p37-no.04

Evolution theory is being <sup>43</sup>**[challenging / challenged]**. Darwin saw evolution as a(n) <sup>44</sup>**[gradual / immediate]** process of natural selection and survival of the fittest as the most likely phenomenon. Now evolutionists such as paleontologists Niles Eldredge and Stephen Jay Gould argue that evolution is characterized by long periods of relative stability that are <sup>45</sup>**[punctuated / promoted]** by sudden changes,

<sup>46</sup>[**followed / preceded**] by more stability, followed by more changes, and so on. One hypothesis on why this occurs is that changes in environment cause species to <sup>47</sup>[**generalize / diversify**] and specialize into several new niches, creating new lineages. In Gould's theory, a species will be <sup>48</sup>[**unstable / unchanged**] for thousands or hundreds of thousands of years and then suddenly something will happen that will change it (perhaps gene-splicing?) or even <sup>49</sup>[**wipe / weep**] it out. Gould's theory can be thought of as macroevolution — <sup>50</sup>[**periodic / arbitrary**] sudden large changes, and the normal concept of gradual evolution can be thought of as microevolution — a continuous, almost <sup>51</sup>[**unusual / unnoticeable**] succession of small changes.

Q. [ ] 안에서 어법 상 알맞은 것을 고르시오.

어법선택(문제지)

1. p34-Gateway

Considerable work by cultural psychologists and anthropologists 1[has been shown / has shown] 2[what / that] there are indeed large and sometimes surprising differences in the words and concepts 3[what / that] different cultures have for describing emotions, as well as in the social circumstances that 4[draw / drawing] out the expression of particular emotions. However, those data do not actually show 5[what / that] different cultures have different emotions, if we think of emotions as central, 6[neurally / neural] implemented states. As for, say, color vision, they just say that, 7[though / despite] the same internal processing architecture, how we interpret, categorize, and name emotions 8[varies / vary] according to culture and 9[what / that] we learn in a particular culture the social context 10[which / in which] it is appropriate to express emotions. However, the emotional states themselves 11[is / are] likely to be quite invariant across cultures. In a sense, we can think of a basic, culturally universal emotion set that 12[is shaped / shaped] by evolution and 13[implementing / implemented] in the brain, but the links between such emotional states and stimuli, behavior, and other cognitive states 14[are / is] plastic and can be modified by learning in a specific cultural context.

2. p36-no.01

Nobody has to teach a child to demand fair treatment; children protest unfairness 15[vigorously / vigorous] and as soon as they can communicate. Nobody has to teach us to admire a person who sacrifices for a group; the admiration for duty is universal. Nobody has to teach us to disdain someone who 16[betrays / betray] a friend or is disloyal to a family or tribe. Nobody has to teach a child the difference between rules that 17[is / are] moral — "Don't hit" — and rules that are not — "Don't chew gum in school." These preferences also emerge from somewhere deep inside us. Just as we have a natural suite of emotions to help us love and be loved, so, too, we have a natural suite of moral emotions to make 18[ourselves / us] disapprove of people who violate social commitments, and 19[approve / approving] of people who reinforce 20[themselves / them]. There is no society on earth 21[which / where] people are praised for running away in battle.

3. p36-no.02

In a recent presidential election, one of our local comedians compiled a list of all the recommendations <sup>22</sup>[were / being] made by both the Democratic and Republican candidates for the presidency. He then switched them, and asked <sup>23</sup>[committing / committed] Democratic and Republican supporters about them. Democratic voters were <sup>24</sup>[telling / told] their candidate thought the American military needed to <sup>25</sup>[be strengthened / strengthen], the national borders more tightly controlled, and voter identification efforts strengthened. As for those <sup>26</sup>[committed / were committed] to the Republican candidate, he questioned them about their support of their candidate's (supposed) statements underscoring the need to expand national health care, <sup>27</sup>[create / creating] a more equitable tax system, and increase the minimum wage. In every case, the supporters did not question the veracity of the list. Instead, they began justifying their candidate's positions. It was as if it did not matter <sup>28</sup>[what / that] the facts were; once they had made up their minds who they were voting for, their job was to support him, not question him.

4. p37-no.03

You may believe <sup>29</sup>[what / that] all forms of negative thinking <sup>30</sup>[is / are] unnecessary, extreme, and irrational. Nothing could be further from the truth. Quite often, you might unpleasant, tragic, and upsetting events in your life that you believe <sup>31</sup>[being / to be] negative. As result of these beliefs, you experience unpleasant emotions. If you are perceiving a situation <sup>32</sup>[accurate / accurately], your distressing emotions will serve a useful function for you. For example, if a close friend <sup>33</sup>[has been died / has died] and you are extremely sad because you miss your close relationship, crying, grieving, and sadness will allow you <sup>34</sup>[working / to work] through the difficult situation and incorporate <sup>35</sup>[them / it] into your experience so that you can move on with your life. Only when the thoughts <sup>36</sup>[take / are taken] on an unrealistically negative and distorted quality (e.g., "my life is over because my friend is gone; the same fate will soon befall me; I have nothing left to look forward to in my life") is it likely <sup>37</sup>[what / that] you will experience emotions and behavioral reactions that <sup>38</sup>[are / is] dysfunctional and self-defeating.

5. p37-no.04

Evolution theory is being challenged. Darwin saw evolution as a gradual process of natural selection and survival of the fittest as the most likely phenomenon. Now evolutionists such as paleontologists Niles Eldredge and Stephen Jay Gould <sup>39</sup>[argue / argues] <sup>40</sup>[that / what] evolution is characterized by long periods of relative stability that are punctuated by sudden changes, <sup>41</sup>[followed / following] by more stability, followed by more changes, and so on. One hypothesis on why this occurs is <sup>42</sup>[what / that] changes in environment cause species to diversify and specialize into several new niches, <sup>43</sup>[creating /

**creates]** new lineages. In Gould's theory, a species will be <sup>44</sup>**[unchanging / unchanged]** for thousands or hundreds of thousands of years and then suddenly something will happen <sup>45</sup>**[that / what]** will change it (perhaps gene-splicing?) or even wipe <sup>46</sup>**[them / it]** out. Gould's theory can <sup>47</sup>**[be thought / think]** of as macroevolution — periodic sudden large changes, and the normal concept of gradual evolution can be thought of as microevolution — a continuous, almost unnoticeable succession of small changes.

Q. 각 문장에 어법상 틀린 곳을 찾아서 표시한 후 바르게 고치고, 없다면 X 표 하시오.

어법수정(고난도)(문제지)

1. p34-Gateway

1. Considerable work by cultural psychologists and anthropologists has been shown what there are indeed large and sometimes surprising differences in the words and concepts what different cultures have for describing emotions, as well as in the social circumstances that drawing out the expression of particular emotions.
2. However, those data do not actually show what different cultures have different emotions, if we think of emotions as central, neural implemented states.
3. As for, say, color vision, they just say that, though the same internal processing architecture, how we interpret, categorize, and name emotions vary according to culture and what we learn in a particular culture the social context which it is appropriate to express emotions.
4. However, the emotional states themselves is likely to be quite invariant across cultures.
5. In a sense, we can think of a basic, culturally universal emotion set that shaped by evolution and implementing in the brain, but the links between such emotional states and stimuli, behavior, and other cognitive states is plastic and can be modified by learning in a specific cultural context.

2. p36-no.01

6. Nobody has to teach a child to demand fair treatment; children protest unfairness vigorous and as soon as they can communicate.
7. Nobody has to teach us to admire a person who sacrifices for a group; the admiration for duty is universal.
8. Nobody has to teach us to disdain someone who betray a friend or is disloyal to a family or tribe.
9. Nobody has to teach a child the difference between rules that is moral — "Don't hit" — and rules that are not — "Don't chew gum in school."
10. These preferences also emerge from somewhere deep inside us.
11. Just as we have a natural suite of emotions to help us love and be loved, so, too, we have a natural suite of moral emotions to make ourselves disapprove of people who violate social commitments, and approving of people who reinforce themselves.
12. There is no society on earth which people are praised for running away in battle.

3. p36-no.02

13. In a recent presidential election, one of our local comedians compiled a list of all the recommendations were made by both the Democratic and Republican candidates for the presidency.
14. He then switched them, and asked committing Democratic and Republican supporters about them.
15. Democratic voters were telling their candidate thought the American military needed to strengthen, the national borders more tightly controlled, and voter identification efforts strengthened.
16. As for those were committed to the Republican candidate, he questioned them about their support of their candidate's (supposed) statements underscoring the need to expand national health care, creating a more equitable tax system, and increase the minimum wage.

17. In every case, the supporters did not question the veracity of the list.
18. Instead, they began justifying their candidate's positions.
19. It was as if it did not matter that the facts were; once they had made up their minds who they were voting for, their job was to support him, not question him.

#### 4. p37-no.03

20. You may believe what all forms of negative thinking is unnecessary, extreme, and irrational.
21. Nothing could be further from the truth.
22. Quite often, you might unpleasant, tragic, and upsetting events in your life that you believe being negative.
23. As result of these beliefs, you experience unpleasant emotions.
24. If you are perceiving a situation accurate, your distressing emotions will serve a useful function for you.
25. For example, if a close friend has been died and you are extremely sad because you miss your close relationship, crying, grieving, and sadness will allow you working through the difficult situation and incorporate them into your experience so that you can move on with your life.
26. Only when the thoughts are taken on an unrealistically negative and distorted quality (e.g., "my life is over because my friend is gone; the same fate will soon befall me; I have nothing left to look forward to in my life") is it likely what you will experience emotions and behavioral reactions that is dysfunctional and self-defeating.

#### 5. p37-no.04

27. Evolution theory is being challenged.
28. Darwin saw evolution as a gradual process of natural selection and survival of the fittest as the most likely phenomenon.
29. Now evolutionists such as paleontologists Niles Eldredge and Stephen Jay Gould argues what evolution is characterized by long periods of relative stability that are punctuated by sudden changes, following by more stability, followed by more changes, and so on.
30. One hypothesis on why this occurs is what changes in environment cause species to diversify and specialize into several new niches, creates new lineages.
31. In Gould's theory, a species will be unchanging for thousands or hundreds of thousands of years and then suddenly something will happen what will change it (perhaps gene-splicing?) or even wipe them out.
32. Gould's theory can think of as macroevolution — periodic sudden large changes, and the normal concept of gradual evolution can be thought of as microevolution — a continuous, almost unnoticeable succession of small changes.



Q. 문맥 상 주어진 문장 다음에 이어질 글의 순서를 쓰시오.

문단배열(문제지)

1. p34-Gateway

Considerable work by cultural psychologists and anthropologists has shown that there are indeed large and sometimes surprising differences in the words and concepts that different cultures have for describing emotions, as well as in the social circumstances that draw out the expression of particular emotions.

- (A) In a sense, we can think of a basic, culturally universal emotion set that is shaped by evolution and implemented in the brain, but the links between such emotional states and stimuli, behavior, and other cognitive states are plastic and can be modified by learning in a specific cultural context.
- (B) However, the emotional states themselves are likely to be quite invariant across cultures.
- (C) As for, say, color vision, they just say that, despite the same internal processing architecture, how we interpret, categorize, and name emotions varies according to culture and that we learn in a particular culture the social context in which it is appropriate to express emotions.
- (D) However, those data do not actually show that different cultures have different emotions, if we think of emotions as central, neurally implemented states.

2. p36-no.01

Nobody has to teach a child to demand fair treatment; children protest unfairness vigorously and as soon as they can communicate.

- (A) Just as we have a natural suite of emotions to help us love and be loved, so, too, we have a natural suite of moral emotions to make us disapprove of people who violate social commitments, and approve of people who reinforce them.
- (B) Nobody has to teach us to admire a person who sacrifices for a group; the admiration for duty is universal.
- (C) These preferences also emerge from somewhere deep inside us.
- (D) Nobody has to teach us to disdain someone who betrays a friend or is disloyal to a family or tribe.
- (E) Nobody has to teach a child the difference between rules that are moral — "Don't hit" — and rules that are not — "Don't chew gum in school."
- (F) There is no society on earth where people are praised for running away in battle.

3. p36-no.02

In a recent presidential election, one of our local comedians compiled a list of all the recommendations being made by both the Democratic and Republican candidates for the presidency.

- (A) As for those committed to the Republican candidate, he questioned them about their support of their

candidate's (supposed) statements underscoring the need to expand national health care, create a more equitable tax system, and increase the minimum wage.

- (B) In every case, the supporters did not question the veracity of the list.
- (C) Democratic voters were told their candidate thought the American military needed to be strengthened, the national borders more tightly controlled, and voter identification efforts strengthened.
- (D) It was as if it did not matter what the facts were; once they had made up their minds who they were voting for, their job was to support him, not question him.
- (E) Instead, they began justifying their candidate's positions.
- (F) He then switched them, and asked committed Democratic and Republican supporters about them.

4. p37-no.03

You may believe that all forms of negative thinking are unnecessary, extreme, and irrational.

- (A) Only when the thoughts take on an unrealistically negative and distorted quality (e.g., "my life is over because my friend is gone; the same fate will soon befall me; I have nothing left to look forward to in my life") is it likely that you will experience emotions and behavioral reactions that are dysfunctional and self-defeating.
- (B) If you are perceiving a situation accurately, your distressing emotions will serve a useful function for you.
- (C) As result of these beliefs, you experience unpleasant emotions.
- (D) Quite often, you might unpleasant, tragic, and upsetting events in your life that you believe to be negative.
- (E) Nothing could be further from the truth.
- (F) For example, if a close friend has died and you are extremely sad because you miss your close relationship, crying, grieving, and sadness will allow you to work through the difficult situation and incorporate it into your experience so that you can move on with your life.

5. p37-no.04

Evolution theory is being challenged.

- (A) Darwin saw evolution as a gradual process of natural selection and survival of the fittest as the most likely phenomenon.
- (B) Now evolutionists such as paleontologists Niles Eldredge and Stephen Jay Gould argue that evolution is characterized by long periods of relative stability that are punctuated by sudden changes, followed by more stability, followed by more changes, and so on.
- (C) Gould's theory can be thought of as macroevolution — periodic sudden large changes, and the normal concept of gradual evolution can be thought of as microevolution — a continuous, almost unnoticeable succession of small changes.
- (D) In Gould's theory, a species will be unchanged for thousands or hundreds of thousands of years and then suddenly something will happen that will change it (perhaps gene-splicing?) or even wipe it out.

(E) One hypothesis on why this occurs is that changes in environment cause species to diversify and specialize into several new niches, creating new lineages.

Q. 문맥 상 다음 문장들의 적절한 순서를 쓰시오.

문장배열(문제지)

1. p34-Gateway

- (A) However, the emotional states themselves are likely to be quite invariant across cultures.
- (B) In a sense, we can think of a basic, culturally universal emotion set that is shaped by evolution and implemented in the brain, but the links between such emotional states and stimuli, behavior, and other cognitive states are plastic and can be modified by learning in a specific cultural context.
- (C) However, those data do not actually show that different cultures have different emotions, if we think of emotions as central, neurally implemented states.
- (D) Considerable work by cultural psychologists and anthropologists has shown that there are indeed large and sometimes surprising differences in the words and concepts that different cultures have for describing emotions, as well as in the social circumstances that draw out the expression of particular emotions.
- (E) As for, say, color vision, they just say that, despite the same internal processing architecture, how we interpret, categorize, and name emotions varies according to culture and that we learn in a particular culture the social context in which it is appropriate to express emotions.

2. p36-no.01

- (A) Nobody has to teach us to disdain someone who betrays a friend or is disloyal to a family or tribe.
- (B) There is no society on earth where people are praised for running away in battle.
- (C) Just as we have a natural suite of emotions to help us love and be loved, so, too, we have a natural suite of moral emotions to make us disapprove of people who violate social commitments, and approve of people who reinforce them.
- (D) Nobody has to teach us to admire a person who sacrifices for a group; the admiration for duty is universal.
- (E) Nobody has to teach a child to demand fair treatment; children protest unfairness vigorously and as soon as they can communicate.
- (F) Nobody has to teach a child the difference between rules that are moral — "Don't hit" — and rules that are not — "Don't chew gum in school."
- (G) These preferences also emerge from somewhere deep inside us.

3. p36-no.02

- (A) In a recent presidential election, one of our local comedians compiled a list of all the recommendations being made by both the Democratic and Republican candidates for the presidency.
- (B) In every case, the supporters did not question the veracity of the list.

- (C) Democratic voters were told their candidate thought the American military needed to be strengthened, the national borders more tightly controlled, and voter identification efforts strengthened.
- (D) As for those committed to the Republican candidate, he questioned them about their support of their candidate's (supposed) statements underscoring the need to expand national health care, create a more equitable tax system, and increase the minimum wage.
- (E) It was as if it did not matter what the facts were; once they had made up their minds who they were voting for, their job was to support him, not question him.
- (F) Instead, they began justifying their candidate's positions.
- (G) He then switched them, and asked committed Democratic and Republican supporters about them.

4. p37-no.03

- (A) You may believe that all forms of negative thinking are unnecessary, extreme, and irrational.
- (B) For example, if a close friend has died and you are extremely sad because you miss your close relationship, crying, grieving, and sadness will allow you to work through the difficult situation and incorporate it into your experience so that you can move on with your life.
- (C) If you are perceiving a situation accurately, your distressing emotions will serve a useful function for you.
- (D) Only when the thoughts take on an unrealistically negative and distorted quality (e.g., "my life is over because my friend is gone; the same fate will soon befall me; I have nothing left to look forward to in my life") is it likely that you will experience emotions and behavioral reactions that are dysfunctional and self-defeating.
- (E) Quite often, you might unpleasant, tragic, and upsetting events in your life that you believe to be negative.
- (F) Nothing could be further from the truth.
- (G) As result of these beliefs, you experience unpleasant emotions.

5. p37-no.04

- (A) Darwin saw evolution as a gradual process of natural selection and survival of the fittest as the most likely phenomenon.
- (B) Gould's theory can be thought of as macroevolution — periodic sudden large changes, and the normal concept of gradual evolution can be thought of as microevolution — a continuous, almost unnoticeable succession of small changes.
- (C) One hypothesis on why this occurs is that changes in environment cause species to diversify and specialize into several new niches, creating new lineages.
- (D) Evolution theory is being challenged.
- (E) Now evolutionists such as paleontologists Niles Eldredge and Stephen Jay Gould argue that evolution is characterized by long periods of relative stability that are punctuated by sudden changes, followed by more stability, followed by more changes, and so on.

(F) In Gould's theory, a species will be unchanged for thousands or hundreds of thousands of years and then suddenly something will happen that will change it (perhaps gene-splicing?) or even wipe it out.

Q. 글의 흐름으로 보아, 주어진 문장이 들어가기에 가장 적절한 곳을 고르시오.

문장삽입(문제지)

1. p34-Gateway

However, the emotional states themselves are likely to be quite invariant across cultures.

Considerable work by cultural psychologists and anthropologists has shown that there are indeed large and sometimes surprising differences in the words and concepts that different cultures have for describing emotions, as well as in the social circumstances that draw out the expression of particular emotions. (1) However, those data do not actually show that different cultures have different emotions, if we think of emotions as central, neurally implemented states. (2) As for, say, color vision, they just say that, despite the same internal processing architecture, how we interpret, categorize, and name emotions varies according to culture and that we learn in a particular culture the social context in which it is appropriate to express emotions. (3) In a sense, we can think of a basic, culturally universal emotion set that is shaped by evolution and implemented in the brain, but the links between such emotional states and stimuli, behavior, and other cognitive states are plastic and can be modified by learning in a specific cultural context. (4)

2. p36-no.01

Just as we have a natural suite of emotions to help us love and be loved, so, too, we have a natural suite of moral emotions to make us disapprove of people who violate social commitments, and approve of people who reinforce them.

Nobody has to teach a child to demand fair treatment; children protest unfairness vigorously and as soon as they can communicate. Nobody has to teach us to admire a person who sacrifices for a group; the admiration for duty is universal. (1) Nobody has to teach us to disdain someone who betrays a friend or is disloyal to a family or tribe. (2) Nobody has to teach a child the difference between rules that are moral — "Don't hit" — and rules that are not — "Don't chew gum in school." (3) These preferences also emerge from somewhere deep inside us. (4) There is no society on earth where people are praised for running away in battle. (5)

3. p36-no.02

As for those committed to the Republican candidate, he questioned them about their support of their candidate's (supposed) statements underscoring the need to expand national health care, create a more equitable tax system, and increase the minimum wage.

In a recent presidential election, one of our local comedians compiled a list of all the recommendations being made by both the Democratic and Republican candidates for the presidency. (1) He then switched them, and asked committed Democratic and Republican supporters about them. (2) Democratic voters

were told their candidate thought the American military needed to be strengthened, the national borders more tightly controlled, and voter identification efforts strengthened. (3) In every case, the supporters did not question the veracity of the list. (4) Instead, they began justifying their candidate's positions. (5) It was as if it did not matter what the facts were; once they had made up their minds who they were voting for, their job was to support him, not question him.

4. p37-no.03

As result of these beliefs, you experience unpleasant emotions.

You may believe that all forms of negative thinking are unnecessary, extreme, and irrational. (1) Nothing could be further from the truth. (2) Quite often, you might unpleasant, tragic, and upsetting events in your life that you believe to be negative. (3) If you are perceiving a situation accurately, your distressing emotions will serve a useful function for you. (4) For example, if a close friend has died and you are extremely sad because you miss your close relationship, crying, grieving, and sadness will allow you to work through the difficult situation and incorporate it into your experience so that you can move on with your life. (5) Only when the thoughts take on an unrealistically negative and distorted quality (e.g., "my life is over because my friend is gone; the same fate will soon befall me; I have nothing left to look forward to in my life") is it likely that you will experience emotions and behavioral reactions that are dysfunctional and self-defeating.

5. p37-no.04

Gould's theory can be thought of as macroevolution — periodic sudden large changes, and the normal concept of gradual evolution can be thought of as microevolution — a continuous, almost unnoticeable succession of small changes.

Evolution theory is being challenged. (1) Darwin saw evolution as a gradual process of natural selection and survival of the fittest as the most likely phenomenon. (2) Now evolutionists such as paleontologists Niles Eldredge and Stephen Jay Gould argue that evolution is characterized by long periods of relative stability that are punctuated by sudden changes, followed by more stability, followed by more changes, and so on. (3) One hypothesis on why this occurs is that changes in environment cause species to diversify and specialize into several new niches, creating new lineages. (4) In Gould's theory, a species will be unchanged for thousands or hundreds of thousands of years and then suddenly something will happen that will change it (perhaps gene-splicing?) or even wipe it out. (5)



2024 수능특강 영어(2023) - 06 주제 파악

Q. [ ] 안에 주어진 알파벳으로 시작하는 어휘를 넣으시오.

어휘완성(문제지)

1. p34-Gateway

1[C ] work by cultural psychologists and anthropologists has shown that there are indeed large and sometimes surprising 2[d ] in the words and concepts that 3[d ] cultures have for describing emotions, as well as in the social circumstances that 4[d ] out the expression of 5[p ] emotions.

문화 심리학자들과 인류학자들의 많은 연구에 따르면, 특정한 감정의 표현을 끌어내는 사회적 상황에서뿐만 아니라 감정을 묘사하기 위해 서로 다른 문화가 가지는 어휘와 개념에서도 정말로 크고 때로는 놀랄 만한 차이가 있다.

However, those data do not actually show that different cultures have 6[d ] emotions, if we think of emotions as 7[c ], neurally implemented states.

하지만, 그러한 사실은 서로 다른 문화가 서로 다른 감정을 가진다는 것을 실제로 보여주는 것은 아닌데, 만약 우리가 감정을 중추 신경의, 즉 신경계에서 실행되는 상태라고 생각한다면 말이다.

As for, say, color vision, they just say that, despite the same 8[i ] processing architecture, how we 9[i ], categorize, and name emotions 10[v ] according to culture and that we learn in a particular culture the social 11[c ] in which it is 12[a ] to 13[e ] emotions.

예를 들어, 색각(覺)에 관해서, 체내의 동일한 처리 구조에도 불구하고, 우리가 어떻게 감정을 해석하고, 분류하며, 명명하는지는 문화마다 다르다는 것과 우리는 감정을 표현하는 것이 적절한 사회적 상황을 특정 문화에서 배운다고 말할 뿐이다.

However, the emotional states themselves are 14[i ] to be quite 15[i ] across cultures.

하지만, 감정 상태 그 자체는 문화 전반에 걸쳐 매우 한결같은 가능성이 있다.

In a sense, we can think of a basic, culturally 16[u ] emotion set that is shaped by evolution and 17[i ] in the brain, but the links between such emotional states and stimuli, behavior, and other cognitive states are 18[p ] and can be 19[m ] by learning in a specific cultural context.

어떤 의미에서, 우리는 진화에 의해 형성되어 뇌에서 실행되는 기본적인 문화적으로 보편적인 감정의 집합을 생각할 수 있지만, 그런 감정 상태와 자극, 행동, 그 밖의 다른 인지 상태 간의 연관성은 유연하여, 특정한 문화적 상황에서의 학습에 의해 바뀔 수 있다.

2. p36-no.01

Nobody has to teach a child to demand 20[f ] treatment; children 21[p ] 22[u ] vigorously and as soon as they can communicate.

누구도 아이에게 공정한 대우를 요구하도록 가르칠 필요가 없다. 아이들은 격렬하게 그리고 의사소통을 할 수 있게 되자마자 불공정함에

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항의하기 때문이다.

Nobody has to teach us to 23[a] ] a person who 24[s] ] for a group; the admiration for duty is 25[u] ].

누구도 우리에게 집단을 위해 희생하는 사람을 존경하라고 가르칠 필요가 없다. (도덕적) 의무에 대한 존경은 보편적이기 때문이다.

Nobody has to teach us to 26[d] ] someone who 27[b] ] a friend or is 28[d] ] to a family or tribe.

누구도 우리에게 친구를 배신하거나 가족이나 부족에 불충한 사람을 경멸하라고 가르칠 필요가 없다.

Nobody has to teach a child the difference between rules that are 29[m] ] — "Don't hit" — and rules that are not — "Don't chew gum in school."

누구도 아이에게 "때리지 마라."와 같은 도덕에 관한 규칙과 "학교에서 껌을 씹지 마라."와 같은 도덕과 무관한 규칙 사이의 차이를 가르칠 필요가 없다.

These preferences also 30[e] ] from somewhere deep inside us.

이러한 선호는 또한 우리내면의 깊은 곳 어딘가에서 나온다.

Just as we have a natural suite of emotions to help us love and be loved, so, too, we have a natural suite of moral emotions to make us 31[d] ] of people who 32[v] ] social commitments, and approve of people who 33[r] ] them.

우리가 사랑하고 사랑받도록 도울 선천적인 감정의 묶음을 가지고 있는 것처럼, 또한, 우리는 사회적 약속을 어기는 사람들을 못마땅하게 여기고 그것을 강화하는 사람들을 인정하게 만들 선천적인 도덕적 감정의 묶음을 가지고 있다.

There is no society on earth where people are 34[p] ] for running away in battle.

사람들이 전투에서 도망치는 것에 대해 칭찬받는 사회는 전혀 없다.

3. p36-no.02

In a recent presidential election, one of our local comedians 35[c] ] a list of all the 36[r] ] being made by both the Democratic and Republican candidates for the presidency.

최근의 대통령 선거에서, 우리 지역의 코미디언 중 한 명이 민주당과 공화당의 대통령 후보 두 명 모두가 만들고 있던 모든 제안 사항을 엮어서 목록을 만들었다.

He then 37[s] ] them, and asked 38[c] ] Democratic and Republican supporters about them.

그리고 나서 그는 그것들을 맞바꾸고 그것들에 대해 열성적인 민주당과 공화당의 지지자들에게 물었다.

Democratic voters were told their candidate thought the American military needed to be 39[s] ], the national borders more 40[t] ] controlled, and voter identification efforts 41[s] ].

민주당 투표자들은 자기 후보가 미군이 강화되어야 하고, 국경이 더 엄격하게 통제되어야 하며, 투표자 신원 확인 노력이 강화되어야 한다고 각한다는 말을 들었다.

As for those committed to the Republican candidate, he questioned them about their support of their candidate's (supposed) statements 42[u ] the need to expand national health care, create a more 43[e ] tax system, and increase the minimum wage.

공화당 후보에게 열성적인 사람들에 관해 말하자면, 그는 그들에게 국민 건강 보험을 확대해야 하고, 더 공정한 조세 제도를 마련해야 하고, 최저 임금을 인상해야 할 필요성을 강조하는 그들의 후보의 (가상의) 주장에 대한 그들의 지지에 대해 물었다.

In every case, the supporters did not 44[q ] the 45[v ] of the list.

모든 경우에, 지지자들은 그 목록의 진실성을 의심하지 않았다.

Instead, they began 46[j ] their candidate's positions.

그 대신에, 그들은 자기 후보의 입장을 정당화하기 시작했다.

It was as if it did not 47[m ] what the facts were; once they had 48[m ]

49[u ] their minds who they were voting for, their job was to support him, not

50[q ] him.

마치 사실이 무엇인지는 중요하지 않은 것 같았는데, 일단 자신이 누구에게 투표할지 결심하면, 그들의 임무는 그를 지지하는 것이지, 그를 심문하는 것이 아니었기 때문이다.

4. p37-no.03

You may believe that all forms of negative thinking are 51[u ], extreme, and irrational.

여러분은 모든 형태의 부정적인 생각이 불필요하고, 극단적이며, 비이성적이라고 믿을지도 모른다.

Nothing could be 52[f ] from the truth.

그보다 사실과 더 거리가 먼 것은 없을 것이다.

Quite often, you might unpleasant, tragic, and upsetting events in your life that you believe to be

53[n ].

꽤 자주, 여러분은 부정적이라고 믿는 불쾌하고, 비극적이고 속상하게 하는 사건들 삶에서 경험할지도 모른다.

As result of these beliefs, you experience 54[u ] emotions.

이러한 믿음의 결과로, 여러분은 불쾌한 감정을 경험하게 된다.

If you are perceiving a situation 55[a ], your 56[d ] emotions will serve

a 57[u ] function for you.

만약 여러분이 상황을 정확하게 인식하고 있다면, 여러분의 괴로운 감정은 여러분에게 유용한 기능을 제공할 것이다.

For example, if a close friend has died and you are extremely sad because you miss your close

relationship, crying, grieving, and sadness will allow you to 58[w ] 59[t ]

the difficult situation and 60[i ] ] it into your experience so that you can move on with

your life.

예를 들어, 친한 친구가 죽어 친밀한 관계가 그리워 극도로 슬프다면, 여러분은 삶을 이어 나갈 수 있도록 울고, 비통해하고, 슬퍼함으로써 어려운 상황을 이겨 내고 그것을 여러분의 경험의 일부로 포함할 수 있을 것이다.

Only when the thoughts 61[t ] 62[o ] ] an unrealistically negative and

63[d ] quality (e.g., "my life is over because my friend is gone; the same fate will soon befall me; I have nothing left to look forward to in my life") is it 64[l ] that you will experience emotions and behavioral reactions that are 65[d ] and 66[s ].

생각이 비현실적으로 부정적이고 왜곡된 특성을 띠 때만(예를 들면, "내 친구가 사라졌기 때문에 내 인생은 끝났어. 같은 운명이 곧 내게 닥칠 거야. 내 인생에서 기대할 것이 아무것도 없어."와 같이) 여러분은 역기능적이고 자멸적인 감정과 행동 반응을 경험할 가능성이 있다.

5. p37-no.04

Evolution theory is being 67[c ].  
진화론이 도전을 받고 있다.

Darwin saw evolution as a 68[g ] process of natural selection and survival of the fittest as the most 69[l ] phenomenon.

Darwin 은 진화를 자연 선택의 점진적인 과정으로, 적자생존을 가장 있을 법한 현상으로 보았다.

Now evolutionists such as paleontologists Niles Eldredge and Stephen Jay Gould argue that evolution is 70[c ] by long periods of 71[r ] stability that are 72[p ] by sudden changes, followed by more 73[s ], followed by more changes, and so on.

그런데 고생물학자인 Niles Eldredge 와 Stephen JayGould 와 같은 진화론자는 진화는 갑작스러운 변화로 중단되는 상대적 안정의 긴 기간 다음에 더 큰 안정이 따르고 다시 더 많은 변화가 따르는 것 등이 특징이라고 주장한다.

One hypothesis on why this occurs is that changes in environment cause species to 74[d ] and 75[s ] into several new niches, creating new 76[l ].

이러한 일이 왜 발생하는지에 관한 한 가지 가설은 환경 변화로 인해 종이 다양해지고 몇 가지의 새로운 적합한 환경에 특화돼 새로운 계통이 만들어진다는 것이다.

In Gould's theory, a species will be 77[u ] for thousands or hundreds of thousands of years and then suddenly something will happen that will change it (perhaps gene-splicing?) or even 78[w ] it 79[o ].

Gould 의 이론에서는 종은 수천 년, 혹은 수십만년 동안 변하지 않을 것이며, 그러다 갑자기 그것을 변화시키거나(아마도 유전자 접합?) 심지어 멸종시킬 어떤 일이 발생할 것이다.

Gould's theory can be thought of as macroevolution — 80[p ] sudden large changes, and the normal concept of 81[g ] evolution can be thought of as microevolution — a 82[c ], almost 83[u ] succession of small changes.

Gould 의 이론은 대진화, 즉 주기적이고 갑작스러운 큰 변화로 생각될 수 있고, 점진적 진화라는 일반적인 개념은 소진화, 즉 지속적이고 거의 눈에 띄지 않는 작은 변화의 연속으로 생각될 수 있다.